

of hire herte, and yeven himself to alle ordure. The fourthe spece is, the assemblage of hem that been of hire kynrede, or of hem that been of oon affynyte, or elles with hem with whiche hir fadres or hir kynrede han deled in the synne of lecherie. This synne maketh hem lyk to houndes, that taken no kepe to kynrede. And certes, parentele is in two maneres, outher goostly or fleschly: goostly, as for to deelen with his godsibbes, for right so as he that engendreth a child is his fleschly fader, right so is his godfader his fader espirituel. For which a womman may in no lasse synne assemblen with hire godsib than with hire owene fleschly brother.

THE fiftthe spece is thilke abhominable synne, of which that no man unneth the oghte speke ne write, natheles it is openly rehersed in holy writ. This cursednesse doon men & women in diverse entente, and in diverse manere; but though that hooly writ speke of horrible synne, certes, hooly writ may nat been defouled, namoore than the sonne that shyneth on the mixen.

ANOTHER synne aperteneth to lecherie, that comth in slepyng; & this synne cometh ofte to hem that been maydenes, and eek to hem that been corrupt; & this synne men clepen pollucioun, that comth in four maneres. Somtyme, of langwissyng of body; for the humours been to ranke and habundaunt in the body of man. Somtyme, of infermetee; for the fibleesse of the vertu retentif, as phisik maketh mencion. Somtyme, for surfeit of mete & drynke. And somtyme, of vileyns thoghtes, that been enclosed in mannes mynde whan he gooth to slepe; which may nat been withoute synne. For which men moste kepen hem wisely, or elles may men synnen ful greuously.

Remedium contra peccatum Luxurie.

ALL comth the remedie agayns lecherie, and that is generally, chastitee and continence, that restreyneth alle the desordeyne moevynges that comen of fleschly talentes. And evere the gretter merite shal he han, that most restreyneth the wikkede eschawfynges of the ordure of this synne. And this is in two maneres; that is to seyn, chastitee in mariage, & chastitee of widwehede. Now shaltow understonde, that matrimoyne is leefful assemblynge of man & of womman, that receyven, by vertu of the sacrament the boond, thurgh which they may nat be departed in al hir lyf, that is to seyn, whil that they lyven bothe. This, as seith the book, is a ful greet sacrament. God maketh it, as I have seyde, in paradys,

and wolde hymself be born in mariage. And, for to hatwen mariage, he was at a weddyng, whereas he turned water into wyn; which was the firste miracle that he wroughte in erthe bifore his disciples.

THE effect of mariage clenseth fornicacioun & replenyssheth hooly chyrche of good lynage; for that is the ende of mariage; & it chaungeth dedly synne into venial synne bitwixe hem that been ywedded, and maketh the hertes al oon of hem that been ywedded, as wel as the bodies. This is verray mariage that was establisshid by God er that synne bigan, whan natureel lawe was in his right poynt in paradys; & it was ordeyned that o man sholde have but o womman, & o womman but o man, as seith Seint Augustyn, by manye resouns.

FIRST, for mariage is figured bitwixe Crist & hooly chyrche. And that oother is, for a man is heved of a womman; algate, by ordinaunce it sholde be so, for if a womman hadde mo men than com, thanne sholde she have moo hevedes than oon, & that were an horrible thyng bifore God; and eek a womman ne myghte nat plesse to many folk at oones. And also there sholde nevere be pees nereste amonges hem; for everich wolde axen his owene thyng. And fortherover, no man ne sholde knowe his owene engendrure, ne who sholde have his heritage; and the womman sholde been the lasse biloved, fro the tyme that she were conjoynt to many men.

NOW comth, how that a man sholde bere hym with his wif; and namely in two thynges, that is to seyn, in suffraunce and reverence, as shewed Crist whan he made first womman. For he made hire nat of the heved of Adam, for she sholde nat clayme to greet lordshipe; for theras the womman hath the maistris, she maketh to muche desray; ther nedden none ensamples of this; the experience of day by day oghte suffice. Also certes, God nemadenat womman of the foot of Adam, for she ne sholde nat been holden to lowe; for she kan nat patiently suffre; but God made womman of the ryb of Adam, for womman sholde be felawe unto man. Man sholde bere hym to his wif in feith, in trouthe, and in love, as seith Seint Paul: that a man sholde loven his wif as Crist loved hooly chyrche, that loved it so wel that he deyde for it. So sholde a man for his wif, if it were nede.

NOW how that a womman sholde be subget to hire housbonde, that telleth Seint Peter. first, in obedience. And eek, as seith the decree, a womman that is wif, as long as she is a wif, she hath noon auctoritee to swere ne bere witnessse withoute leve of hir housbonde, that

is hire lord; algate he sholde be so by resoun. She sholde eek serve hym in alle honestee, and been attempre of hire array. I woot wel that they sholde setten hire entente to plesen hir housbondes, but nat by hire queyntise of array. Seint Jerome seith, hire wyves that been apparailled in silk & in precious purple ne mowe nat clothen hem in Jhesu Crist. What seith Seint John eek in this matere? Seint Gregorie eek seith that no wight seketh precious array but only for veyne glorie, to been honoured the moore bifore the peple. It is a greet folye, a womman to have a fair array outward, and in herself be foul inward. A wif sholde eek be mesurable in lookyng, and in beryng, and in lawghyng, and discret in alle hire wordes and hire dedes. And abowen alle worldly thyng she sholde loven hire housbonde with al hire herte, and to hym be trewe of hir body; so sholde an housbonde eek be to his wif, for sith that al the body is the housbondes, so sholde hire herte been, or elles ther is bitwixe hem two, as in that, no parfit mariage.

JHANNE shal men understonde that for thre thynges a man and his wif fleschly mowen assemble. The firste is in entente of engendrure of children to the service of God, for certes, that is the cause final of matrimoyne. Another cause is, to yelden everich of hem to oother the dette of hire bodies, for neither of hem hath power over his owene body. The thridde is, for to eschewe lecherye and vileynye. The ferte is forsothe dedly synne. As to the firste, it is meritorie; the seconde also; for, as seith the decree, that she hath merite of chastitee that yeldeth to hire housbonde the dette of hir body, ye, though it be agayn hir likyng and the lust of hire herte. The thridde manere is venial synne, & trewely, scarcely may ther any of thise be withoute venial synne, for the corrupcioun & for the delit. The fourthe manere is for to understonde, if they assemble oonly for amorous love, and for noon of the foresyde causes, but for to accomplice thilke brennyng delit, they rekke nevere how ofte, soothly it is dedly synne; & yet, with sorwe, somme folk wol peynen hem moore to doon than to hire appetit suffiseth.

THE seconde manere of chastitee is for to been a clene wydewe, and eschue the embracynges of man, and desiren the embracyng of Jhesu Crist. Chise been tho that han been wyves & han forgoon hire housbondes, & eek women that han doon lecherie & been releved by penitence. And certes, if that a wif koude kepen hire al chaast by licence of hire housbonde, so that she yeve nevere noon occasion that he agilte, it were to hire a greet merite. This manere women that observ-

en chastitee moste beclene in herte, as wel as in body and in thought, and mesurable in clothyng and in contenance; and been abstinent in etyng & drynkyng, in spekyng, and in dede. They been the vessel, or the boyste of the blisseed Magdelene, that fulfilleth hooly chyrche of good odour.

THE thridde manere of chastitee is virginitee, and it bihoveth that she be hooly in herte & clene of body; thanne is she spouse to Jhesu Crist, and she is the lyf of angeles. She is the preisynge of this world, & she is as thise martirs in egalitee. She hath in hire that tonge may nat telle, ne herte thynke. Virginitee baar oure Lord Jhesu Crist, and virgine was hymself.

ANOTHER remedie agayns lecherie is, specially to withdrawen swiche thynges as yeve occasion to thilke vileynye; as ese, etyng & drynkyng; for certes, whan the pot boyleth strongly, the beste remedie is to withdrawe the fyr. Slepynge longe in greet quiete is eek a greet no- rice to lecherie.

ANOTHER remedie agayns lecherie is, that a man or a womman eschue the compaignye of hem by whiche he douteth to be tempted; for albeit so that the dede is withstonden, yet is ther greet temptacioun. Soothly, a whit wal, although it ne brenne nocht fully by stikyng of a candele, yet is the wal blak of the leyt. Ful ofte tyme I rede, that no man truste in his owene perfeccioun, but he be stronger than Sampson, and hoolier than David, & wiser than Salomon. Now after that I have declared yow, as I kan, the sevene dedly synnes, & somme of hire braunches and hire remedies, soothly, if I koude, I wolde telle yow the ten comandements. But so heigh a doctrine I lete to divines. Natheles, I hope to God they been touched in this tretice, everich of hem alle.

Sequitur secunda pars Penitencie.

ALL, forasmuche as the seconde partie of penitence stant in confessioun of mouth, as I bigan in the firste chapitre, I seye, Seint Augustyn seith: Synne is every word & every dede, and al that men coveiten agayn the lawe of Jhesu Crist; & this is for to synne in herte, in mouth, and in dede, by thy five wittes, that been sighte, heryng, smell- yng, tastyng or savouryng, & feelyng.

NOW is it good to understonde that that agreggeth muchel every synne. Thow shalt considere what thow art that doost the synne; wheither thou be male or femele, yong or oold, gentil or thral, free or servant, hool or syk, wedded or sen- gle, ordred or unordred, wys or fool, clerk or seculer; if she be of thy kynrede, bodily